G.R.S. IX-5]

*Previous reference*

1929
(Miscellaneous)

**File No.** 517-19

**Serial Nos.** Miscpp

*Later references.*

Misc 254-22-10 & 17
96(.27)-1-654

# GENERAL AND REVENUE SECRETARIAT.

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*Serial Nos.* 22

**Part B for**

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SUBJECT

Miscellaneous papers in connection with Jumma Masjid at Chitaldrug District.

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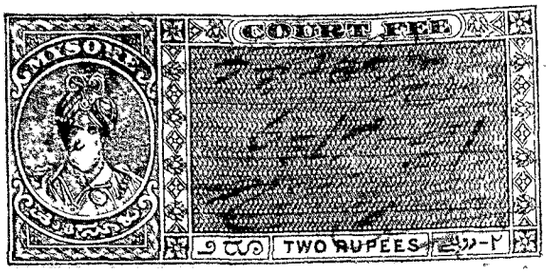
Printed on the Multigraph.




H. H. The Maharajah of Mysore

# ~~City Civil Court.~~

Appeal No

**O. S. No.** of 191

Syed Wazeeruddin Sahib — ~~Plaintiff~~

*Vs.*

Syed Mohiddin Hussein — ~~Defendant.~~

We the appellants above named do hereby retain and appoint advocate **Mr. C. Narayanaswamy**, gentleman, as our ~~Vakil~~ to appear, plead and act for us in this suit and to conduct all proceedings in Court up to decree, and after decree to conduct all proceedings in execution of the same and to obtain the return of documents from Court and grant receipts on our behalf, for all monies that may stand to our credit in Court and obtain refund of court-fees on my behalf on his receipt and We do hereby agree to ratify all that our said Vakil may do in this suit by virtue of this Vakalat.

Dated at ~~Madras~~ Chickballapur this day of 191 .

J. Syed Nasrudin

~~Witness.~~ Shaik abdullah

C. M. Abdul Jabbar

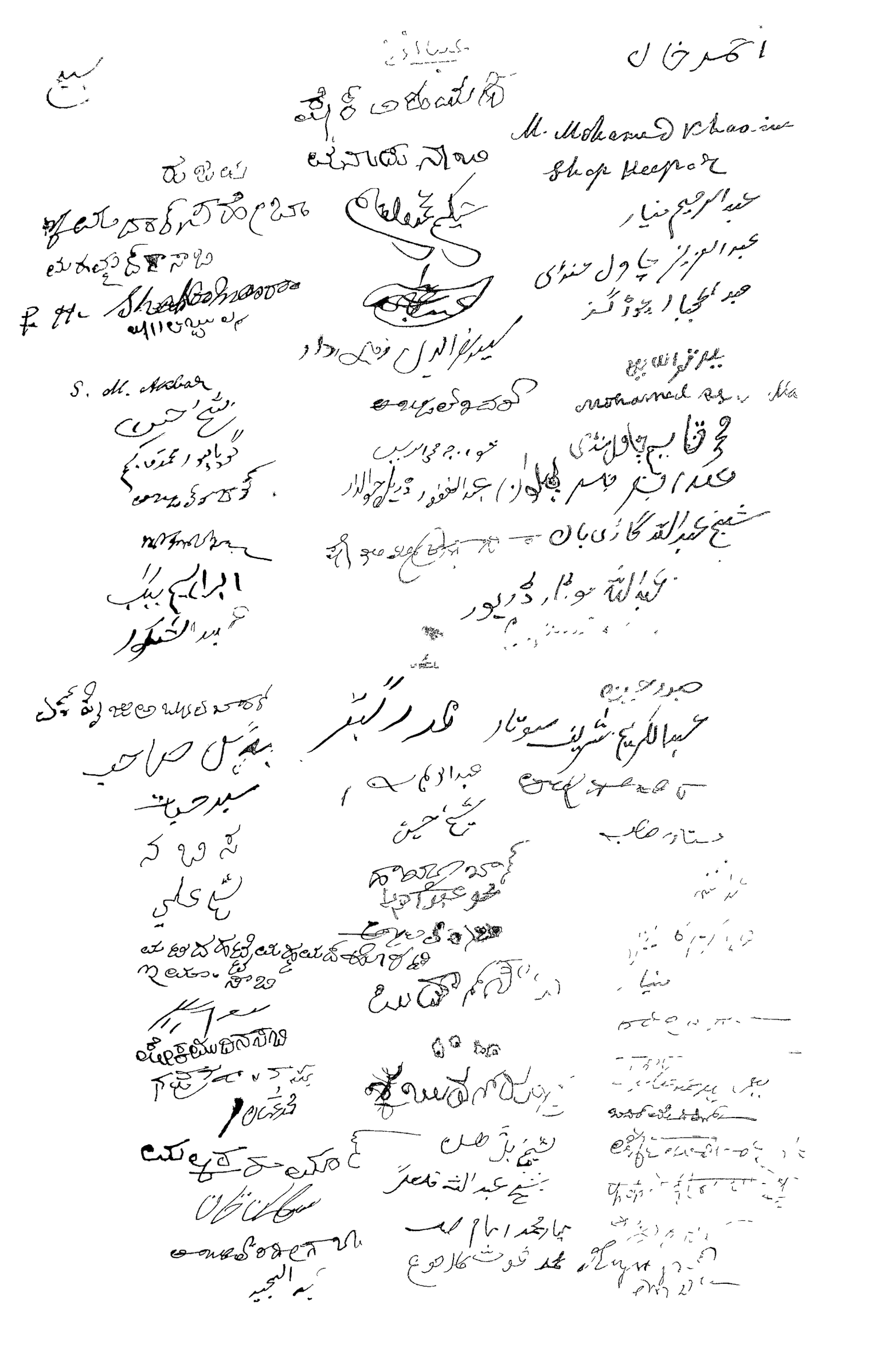
**Accepted.** ~~My address for service is No. 10, Venkatachela Chetty St.,~~ ~~Triplicane, Madras.~~

C. Abdul Rahman

Advocates.

C. Mohammad Ghouse ~~Khan~~ **Vakil for**

Commercial Press, Madras, S.E.



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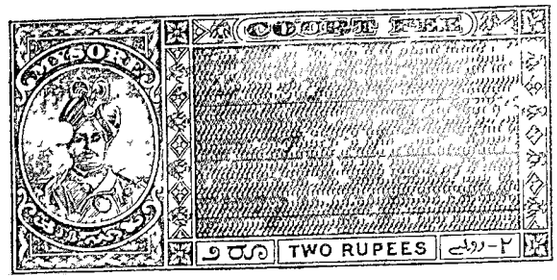



~~In the Court of the~~
Before the Government of His Highness
the Maharaja of Mysore at
Bangalore

~~CASE No.~~ ~~OF 192 —192~~ .
1998 Muzrai 5-17-19-16
26-10-'21

Appellant, ~~Plaintiff~~.

Respondent, ~~Defendent~~.

Khader Mohideen
and Others

**Vs.**

Syed Mohiuddin Hussainy
Sir Khazi of Chitaldrug

1 I the Respondent above named do, by these presents retain Mr. C. Abdul Nabi, B.A., LL B Advocate to appear in and conduct the above case on my behalf to judgement.

2 I further empower him to execute any decree or order that may be passed in my behalf and to receive from Court such sums of money as I may be entitled to get and to grant receipts therefor.

3 I also undertake to confirm and ratify all the legal acts done by the said Advocate in so doing.

Syed Mohiuddin
Sir [illegible]

Signed before me and personally known to me.
C. A. N.

Advocate for Respondent.

Accepted.
C. Abdul Nabi
Advocate.
Chickpet—
Bangalore City

S. L. Venkateswar & Co., Chickpet, Bangalore City

Sri Venkatesa Press, B—City.

To

The Secretary to Government,
Revenue Department,
Bangalore.

Sir,

Adverting to the Notices issued by you calling on the Khazi and Peish-Imam to be present at an enquiry at Bangalore on the 22nd inst. together with their representatives etc., I beg to state that it is rumoured that the Second member of the Council who is believed to have posted the hearing before himself, happens to be away on leave. The Dewan Saheb is moreover expected to tour in the Chitaldroog District about the date of the enquiry.

Provided for any reason the hearing could not be conducted on the 22nd, I need not say that the parties will be subjected to considerable inconvenience pecuniary and otherwise in having to get back and go to Bangalore once again.

I request you will be good enough to intimate if under the circumstances the enquiry under Contemplation is going to be Conducted on the due date, else it may be advantageous to all to

to appoint some further date and
communicate the fact in time to
enable us to do the needful

Thanking you,

Yours obediently,

Syed Mohiyyaddeen Hussaini

Sir Khaja

Chelmsford District.

6th January 1921

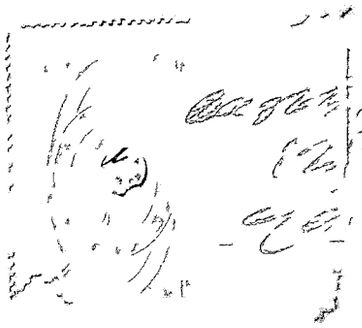
1724

Bezwada
By post
6.2.1921.

ST
19/44

[illegible]

عبد العزيز



Proceedings of the Government of Mysore

Read —

Petition of 58 dated 13th July 1893, from certain Mahomedan residents of Chitaldroog Complaining of misdemeanours on the part of the Local Sarkhaj

Also

Docket of $\frac{685}{5-1}$ dated 6th April 1894, from the Deputy Commissioner Chitaldroog Division submitting a memo on the above —

Order thereon No. 1257 En / file dated Bangalore, $\frac{19}{21}$ May 1894

In the memo submitted by the Deputy Commissioner, it is reported that Syed Sibagatulla Hussain, the Sarkhaji of Kasaba Chitaldroog has entirely neglected the affairs of his masjid and has otherwise misbehaved himself so far as to lose all confidence of his co-religionists. The Khaze is even reported to have on one occasion absented himself imprisonment in the Civil Jail after making

a futile attempt to avail himself of the insolvency provisions. The Deputy Commissioner therefore recommends that the direct management of the Masjid be taken away from the hands of the Sar Khayi and transferred to a Nail to be appointed by Government who should manage the affairs of the Institution under the guidance of a strong Committee of which the Sar. Khayi also might be a member, and promises to submit further detailed proposals regarding the nomination of the Nail and the constitution of the Committee in case general proposals contained in the memorandum submitted by him are approved.

2 Under the circumstances represented by the Deputy Commissioner the Government agree with him in considering that the Sar. Khayi should be removed from office and another competent person appointed in his place. The Government however are not sure that the Deputy Commissioner's proposals are sufficiently thorough to ensure satisfactory results, preferable to appoint an acting Sar. in the place of the present man, the so made Commissioner till a son of

the present Sar Khazi duly qualified by age, character and education is available to take up the position But upon this and other matters of detail, it is not necessary to decide finally till after the receipt of the detailed proposals promised by the Deputy Commissioner.

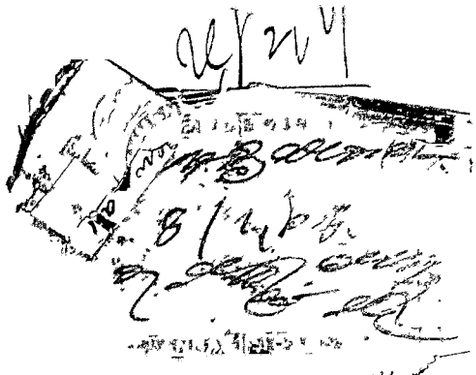
(Signed) A Sreenivasa Char
Secretary

To

The Deputy Commissioner,
Chitaldroog District,
returning the Vern: Records

Copy applied for 17-12-07.
Copy ready 8-1-08
Copy delivered 16-1-08.
No of words 355.
Amount of fee 0-3-0
Comparing fee 0-1-0
Total 0-4-0 Copy

Deputy Commissioner
Chitaldroog



1814,

e Syed Ebahmed Hossey was
the Chitaldroog District.
him from the Adalut
declared that he was to
through Nailes while the
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differences between the Sar-
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many matters he ran
ishes of the community. The
nd left with him for the
irs and improvements to
not applied by him for
ded. In defiance of the
ted a nuisance on the Masjid
tion was therefore presented
the year 1888. The Com
ioner ordered the Sar Khanje
sance complained of and
to stoppage of his pay on the
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and its compound property.
altogether lost on him. I
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were discredited and the
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be incarcerated in the civil
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of the community who were to
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of the people refused to ackno
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After due notice

Mahomedans residents

Syed Ahmed his

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Syed Sabakatulla Hussen

Mohadeen. This led to the

of 1870 by the former aga

a decree declaring the Plai

charge of the Masjid so

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Judicial Assistent Comm

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as to the eligibility, or
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ited the Masjid Mosq-
d against the Khaja or
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sonal animus against him
ded, I do not think long
by motives other than pure

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has made himself most
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Community of this large to
opinion that he is not
in the office is to deny the
benefit of the Masjid
services He has been
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of the Community for w
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to recommend his removal
Sar Khazi of the Dis

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veen the Sar Khazi
d the Sesh Enom Syed
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Do delivered 5-1-8.

No of wards 1430.

Amount of fee 1-6-6.

ongoing fee 0-5-0.

Cost 0-0-6

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C. Sreenivasa Iyengar

Deputy Commissioner

Coorg

District Shimoga

G.R.S. III—3]

## Routine Notes.

[To be used only for notes, requisitions, etc., not intended for permanent record.]

For orders.

Refer required by the Minutes of the 3rd Member in para. 65 & 68 of the Note.

May the file be sent now to the 3rd Member for Order?

Allen

29.9.20

2032-252
30.9.20

Second Member)

The file may be submitted to the 3rd Member.

Rees
1.10.20.

*N.B.*- Should routine notes be written on small slips, the notes must be copied, or slips pasted on this form.

G.R.S. III—3]

## Routine Notes.

[To be used only for notes, requisitions, etc., not intended for permanent record.]

*N.B.*—Should routine notes be written on small slips, the notes must be copied, or slips pasted on this form.

نقل مطابق اصل

سرکار مهی سور
عدالت کچهری سنه ۱۲۲۲

حضور حکمنامه از عدالت کچهری سمستان مهیسور بنام سید محمد حسینی قاضی قصبه حتلدرک که سر قاضی تونکری درک مذکور است از آنکه شما را اشراف و نجیب الطرفین دانسته بخدمت قضای قصبه درک مزبور و تعلقات مضافات او که تفصیلش در ذیل مرقوم است سرفراز و ممتاز فرموده شده است باید که همواره از تشیید امور شرعیه مواضع مسطوره و اجرای احکام دینیه خبرگیران میبوده باشند و اگر احدی از نوایب شما یا زمره مومنین آن ضلع بر خلاف شرع شریف عمل نماید لعدا ازان باز دارند و اگر باز نیاید بعدالت کچهری مذکور کیفیتش نوشته تنبیه و تبدیلش کنانند و نیز یک نایب را از احکام دینیه سوال کنند تا قابلیت نیابت دریافته شود و از احکام و ارکان نکاح خوانی و ذبایح اکثر سوال میکرده باشند زیرا که اینمقدمات بسیار رجوع بنوایب می نمایند اگر ایشان خبردار نباشند خلل و فساد در نکاح و حرمت در ذبایح راه می یابد و نیز شما را لازم است که در اقامت جماعات نماز خمسه و جمعه کوشند و نوایب را تاکید نمایند که با طفال مسلمین بخواندن و نوشتن و آموختن طریق اسلم سعی وافر بکار برند و خبرگیران باشند که نماز جنازه و تجهیز و تکفین مومنین بدرستگی ادا مینمایند یا نه و اگر بدرستگی نمی نمایند تاکید درستگی آن مینموده باشند و شما خود به نسبت یا بمعرفت کسی نایب فوایش اهتمام قصبه مذکوره و دیهات آن مینموده باشند که قصبه مذکوره مخصوص متعلق بشما است و خانه شماری اهل اسلم ساکنه قصبه و دیهات آن و تعلقات گذاشته هیش خود دارند و بحضور هم ارسال سازند و قضایا و غیره که مینمایین اهل اسلم انجار و میدهد انچه که از انها بابت فیس قدیم است و انچه که غیر آن دستوار و مشکل باشد رونه عدالت کچهری مذکور کنند اگر نایبی از نوایب شما در اطاعت شما نباشد عرض بعدالت کچهری مذکور نمایند تا بندوبست او کرده آید و نماز جمعه و عیدین با جماعت مسلمین می گذاشته باشند و بسم الله خوانی و ذبایح و نکاح هم بیدرستگی میگذاشته باشند محل تعلقات مضافات حتل درک سوای قصبه دوازده رست نوایب هم انها در تبعیت شما کرده شده است از همه خبرگیران باشند و از روداد امور شرعیه تونکری مذکور در هر سال دوبار بعدالت کچهری مذکور اعلام میکرده باشند تفصیل تعلقات تونکری مذکور اینست — قصبه حتلدرک

تعلقه بریور — تعلقه انجی — تعلقه ملکارجو — تعلقه داونگره — تعلقه مانکندم

تعلقه تنک — تعلقه دودیری — تعلقه متوڑ — تعلقه ہرسدرک — تعلقه کنکلیپور

تعلقه بلمپوڑا — تعلقه ہوسکوٹه — مرقوم دوازدہم ربیع الثانی سنه ۱۲۱۴ هجری

عیسوی مطابق دہم جمادی الاول سنه ۱۲۲۹ هجری محمد باقر علی خان عمید سمستان مہیسور

سید محمد الحسینی القاضی

FATWA FROM KHUTBA-I VELLUR, HAZRAT SHAH MOHYEDDIN (MAY GOD MAKE HIM PURE)

---

KHAZI IS THE MUTVALLY (TRUSTEE) OF THE MUSJID. PAISH IMAM MUST OBEY THE MUTVALLY. IF HE DOES NOT OBEY, MUTVALLY HAS THE AUTHORITY TO DISMISS HIM. IF THE PAISH IMAM BE APPOINTED BY THE GOVERNMENT, THE MUTVALLY CAN GET HIM DISMISSED PROVING THE PAISH IMAMS FAULT.

---

Syed Mohiyuddeen Hussain
Sir Khaji Chief Judge

# فتویٰ قطب ویلور حضرت شاہ محی الدین قدس سرہٗ

قاضی متولی مسجد کا ہی ۔ پیش امام کو مسجد کے تابع متولی کا رہنا لازم ہے
اگر تابع نہ رہے تو متولی معزول کر سکتا ہے ۔ اگر پیش امام سرکار سے مقرر ہو تو
پیش امام کی قصورات سرکار میں نمود کر کر معزول کرا سکتا ہے واللہ اعلم

محی الدین عفو اللہ عنہ

مہر ہے

سید محی الدین حسینی سرخاص خلیفہ رکن

Chicaldrug Districts.

---

Judicial Asstt. Superintendents Court

31st March 1870.

---

Before J. Ramiah Naidu
Judicial Asstt: Superintendent
O.S. No. 5 of 1870.

---

Plaintiff
Syed Fatgatullah
by Vakil Srinivasa Rao
Chicaldrug

Defendant
Syed Mohiadin
Chicaldrug

Both Parties appeared & heard

---

Judgment.

---

Plaint 8-1-70. Suit for a declaratory decree to exercise the rights of a Khazi to superintend over the musjid at Chicaldrug and to nominate and remove from office the Pesh Imam for the said musjid

2. Admits the rights of the Plaintiff as Kharji of Chikaldara and Sar-Kharji of the Talukas in the Districts under the Hukumnamas and Sanads held by him and denies that the Plaintiff is competent to perform or caused to be performed the religious rights and ceremonies in conformity with the precepts of "Sharah or Quran" and that he (defendant) is prepared to abide by any instructions which the Plaintiff as Kharji may choose to issue under the rulings of "Sharah" that the Plaintiff is entitled to superintend or cause to be superintended the mosque in Chikaldara that he is willing to act as Pesh Imam, as hitherto, and that the Plaintiff is competent to control over him or to nominate or remove him from the office of Pesh Imam, when such a measure becomes the sanction of "Sharah"

3. The Plaintiff to establish his suit produces the following documents.
A. Kararnama Sanad signed by His

His Highness the Maharaja of Mysore dated the 11th April 1814, appointing Mohamad Hussaini Saheb (Grandfather of the Plaintiff) as Sheristadar of the Chitaldrug Division on a salary of 10 pagodas per month.

B. Orders from His Highness the Maharaja of Mysore to all the Amildars of the 13 Talukas in the Chitaldrug Division dated the 30th April 1814 announcing the appointment of Mohamad Hussaini Saheb as Sheristadar of Chitaldrug and Chief Sheristadar of all the Talukas, and requiring them to warn the Sheristadars to place themselves at the disposal of the Sar Sheristadar in Revenue matters.

C. Orders from the Huzur Adalat-Kacheri of the Mysore Govt. dated the 1st May 1814 defining the duties of Sheristadar and Sar Sheristadar.

D. Orders from the A.G. Judicial Commission dated 13th March 1863 No. 2 to Plaintiff Seyd Ibrahim Hussaini appointing him to succeed his grandfather as Sar Sheristadar for the Division of Chitaldrug and to place himself at the disposal of the Superintendent fixing his salary at 5 pagodas per month.

E. Endorsement from the Chief Commissioner of Mysore dated the 16th March 1863 serving Plaintiff to be

to the Chief of the Shahzis.

F. Title deed from the Inam Commissioner No. 41 dated 7th April 1869 granting rent / money Inam of rupees 174-8-0 to Plaintiff as Sar Shahzi of the Chikaldrug Dist. for the time being.

G. Endorsement from major Dobbs ——— superintendent dated 2nd July 1851 noting the rights of plaintiffs grandfather to superintend the Masjid at Chikaldrug

H. Reply from the Plaintiffs' grandfather to the effect that the defendant was dismissed from his office for mis-behaviour to an endorsement from Major Dobbs forwarding a petition from the town people Complaining of the dismissal of the defendant by Plaintiffs' grandfather dated 17th September 1851.

I. Endorsement from major Porter superintendent dated 14th April 1853 forwarding to the Plaintiffs' grandfather a petition from the villagers of Chik-nayakanhalli to appoint a proper Shahzi for that village.

J. Petition from one Siddik Ali to major Dobbs Complaining of his ——— removal from the office of Shahzi of Chikaldrug Taluk by the Sar

Sar Khazi Plaintiffs' Grandfather dated 31st. Janry. 1860.

K. Petition from one Seddik Ali to Captain Bruce Complaining of the appointment of the defendant by the Plaintiffs' Grandfather dated 26th July 1860.

L. Endorsement from Major Bruce Dy. Superintendent of Tunkuru of 10th. Dec. 1867 appointing to the post of Khazi a person recommended by Plaintiff as Sar Khazi.

M. Receipt from defendant as Parish-Imam to Plaintiffs' Grandfather as Sar Khazi for 32-2-0. as his pay for 1852 and 1853 in defendant's own hand-writing.

N. Receipt from ~~defendant~~ Do to Do for Rs 202-8-0 from 1853-1862 in defendant's own hand writing.

O. Do from Do. to Plaintiff for Rs 54/- upto 1864 in defendant's own hand-writing.

P. Do from Do to Do for Rs 81/- upto 1866 in defendant's son Abdul Razak's writing.

Q. Do from Do to Do for Rs 20/- and as 4/- upto end of Septr. 1868 in the handwriting of Do. Total Rs 389-14-0

R.

R. Fatwa from the Moulavie of Vellore to the effect that the Sheriff is Competent to superintend a masjid and that a Paish-Imam is a subordinate to the Sheriff.

S. Endorsement from the Dy. Superintendent of Chelaldrug dated 26th Dec 1868 referring Plaintiff to a Civil Court for the establishment of his rights as Sheriff.

T. Endorsement from the Chief Commissioner dated 18th January 1869 confirming the order of the Dy. Superintendent of Chelaldrug dated 26th Dec. 1868 referring the Plaintiff to a Civil Court to establish his rights as Sheriff.

4. The subjoined is the translation of document C from the Huzur Adalat Kachery of the Mysore Govt: to Syd. Mohamed Hussaini Saheb (grandfather of the Plaintiff) Sheriff of Chelaldrug and Sar Sheriff of the Chelaldrug Division dated the 1st May 1814.

(1) From consideration of the honorable position and respectability of your ancestors you are appointed Sar Sheriff of Chelaldrug and its Taluks and your duties and powers are hereunder described

(2) You are always to carry out the

the precepts of Shara (Koran) According to religious Custom in the above said place, and to keep yourself informed how matters are managed.

(3) If any of the Naibs in your Division commit breach of religious duties you are to remove them from their posts. If any of the Musalmeens in their division act against the Shara (Koran) and religious privileges you are to reclaim them if they are not submissive to you, you are to submit a detailed statement of their case to the Huzur Adalat Kasheh recommending their punishment or removal (of Naibs).

(4) You are to question the Naibs to test their qualifications on the provision of Shara and religious rights Ahkam Arkan, Nikah Khani and Zubah Khani.

(5) You are to be very particular in lecturing the Naibs on these subjects and if they are deficient the rights of Nikah Khani and Zabah Khani etc with necessary and discontent produced.

(6) It is due to you to assemble or cause to assemble people to attend to the namaz of the 5 times and also to the Namaz of Fridays — You are to be diligent and active in seeing that the Children (of the Caste) are instructed to read and write and in the religious subjects.

(7) You are to perform or to cause to be performed properly the religious ceremonies.

Ceremonies for the dead of the Musalmeens and to dress and arrange the Corpses in the warranted manner for their burial.

(8) You are to afford in person or by a Naib the religious services to (the Cooka people in the Kasba and its Villages. The Kasba Taluk is to be under your immediate management.

(9) You are to keep an account of the Musalmeens population in the Kasba and in the Villages of Chikaldrug &c. and any fees you collect for religious differences among the Musalmeens you are to remit to the Huzur. You will also submit to the Huzur Adalat Hachery such other Cases which can not be disposed of by you.

(10) When any of your Naibs fail to conform to your instructions due notice will be taken of their Conduct if you report them to the Adalat Hachery.

(11) You are to conduct for the Musalmeen people the Juma Namaz and Idain Namaz annually performed outside of the Town, you are to be most particular in attending to the religious rites of Bismilla, Zubah and Nikah.

(12) There are altogether 12 Taluks with Villages besides Chikaldrug. The twelve Naibs for the Taluks are placed under you, you shall have full control over them, and

and submit half yearly reports regarding the caste and religious disputes in the Division.

(13) The following is the list of Jaluks

(1) Chitaldrug Kasba
(2) Angi (3) Jalak (4) Hosdurga
(5) Holalkere, (6) Davangere (7) Molkalmuru (8) Doddari (9) Kankuppa
(10) Hiriyur (11) Magadonda (12) Harihar
(13) Bilchore.

5. The plaintiff asserts that some 8 individuals have been acting as peshimams in the musjid of Chitaldrug from 1814 to 1868 as elected by his grandfather and himself. Viz:—

| | | |
|---|---|---|
| (1) | Shah ali Hussaini saheb | from 1814–1830 |
| (2) | Syd mohiadin saheb "deft" | 1830–1832 |
| (3) | Mohamad Hussain saheb | 1833–1841 |
| (4) | Mohamad Ali and his brother | 1842–1845 |
| (5) | Madar saheb | |
| (6) | Gouse saheb | 1846–1850 |
| (7) | Syd Dastagir | 1851–1852 |
| (8) | Syd mohiadin saheb (Deft) | 1852–1868 |

6. Difference appears to have arisen between the plaintiff as Khazi, and defendant as Paish Imam in Nov. 1868 and hence the cause of action.

7. In the opening of the case the parties entered into a prolonged and promiscuous ~~Arguments~~ Arguments in a tone of discontent and disappointment not short of anxiety and latterly the defendant Probably wisely for his own sake yielded to

to the force of justice which he mistakenly attempted to resist and wound up his defence by admitting in plain terms the right of the plaintiff as Khazi his right to nominate and remove him from his office of Peish Imam and to superintend the Masjid provided his instructions and actions as such followed the course prescribed by the holy Quoran.

8. The sensible defence of the defendant does not away with the necessity of saying much for either of the parties and the plaintiff accordingly asks for a decree without examination of his witnesses.

9. However I feel it my duty to make a few observations from the facts which I have been able to gather both from the arguments of the parties and from the perusal of the documents filed in the suit with a view to help the parties to see more clearly the position they held.

10. The Musalman Popul ation of the town of Chitaldrug is apparently divided into 2 portions each being headed and led by one of the parties to this Suit.

11. Perhaps these parties of the holy class with which appellation they move amongst this subjects have an object in falling out and standing about one party from the other and thus divide

their perquisits from their subjects left in dark, for that purpose, as, if ours was followed, the advantages derivable from the caste people will reach the pockets of one only, if not the despropotion ately to both in earnest.

12. However this case may be the Question between the parties as to be solves for them nows.

13. The issue on the onset may look as if not; was not- Cognizable by a civil Court or as one to be settle by the people themselves for whose benefit the parties are advancing reasons to uphold their respective rights.

14. The Plaintiff has been referred by the Dy. Superintendent and the Chief Commissioner to the Civil Court and I think it would be unreasonable to expect him to have his difference settled by his adversaries.

15. If it is really the intention of the parties to adhere as they proposed to do to the decisions of the Quoram for the service of their dependants there could or ought not to be any difference between them nor could they find it difficult to appease or to unite their divided Caste men

16. The latitude of right and power held out to the Plaintiff by document A, B, C D, E + F and exercised by him and his

and his ancestors as may be inferred from documents G. H, I, J. K. L. M, N, O P + Q is too strong and prominent for the defendant to ignore or deny.

17. Nevertheless it is to the advantage of the plaintiff to win the good will and confidence of the whole body of the people to render his position agreeable to them.

18. The Masjid the right of superintendence which the plaintiff claims is one intended to be kept open at all times for its religious and legitimate purpose.

19. From the terms of the numerous documents filed by the plaintiff as a paid religious servant of the State from the admittance of the defendant of the asserted rights of the plaintiff and from the relative position of the parties, I am led to believe that the plaintiff has greater claim than the defendant to exercise the rights set up in the pleadings.

20. I therefore feel justify to declare that the plaintiff for the time being are so long as his orders from the Govt. stand good has the right of performing the duties of Khazi of Chitaldrug and Sar Khazi of the Chitaldrug Dist: and as such to hold charge of the masjid at Chitaldrug for its legitimate purposes and to nominate or to remove the Pesh Imam of the said Masjid from his office when his conduct

Calls for such a measure under the sanction of the Shara.

21. Each party to bear his own Cost as both the parties have appeared to have doubts as to their respective titles.

Sd/ J. Ramsay
Judicial Asstt: Superintendent
Chitral Dist.

True Copy.

Sd/ Sahibzada Hussaini
Sir Khazi Chitral
23/9/1920

To

The Registrar

Respected Sir,

I am requested, by the Muslim
3555 to bring the following lines to your honour's kind
consideration, in order to show the real state
of the quarrel that is going on between Khoja
and Peshi Imam for a few years in the
Town Khoja of Chitaldroog town
with the Jumma Masjid of the place has to
eight duties to perform including the attendance
at prayers of five times a day, of Friday and
of Eedane. In addition to these duties his
attention is required to be directed towards
many other religious doctrines practices of life of
up among the Mohammadans of the town
In order to meet with all these duties in a
satisfactory manner, the Khoja (only in case)
appoints a man to perform, in his absence,
the prayers at the masjid. The man thus
appointed is called Peshi Imam. The main point
being to be considered is that the Peshi Imam
is to be responsible to and the subordinate
subordinate of the Khoja who is free to
to appoint him for or dismiss him from his
post. The practice of the Town ... shows that many such Peshi Imams ... appointed and dismissed in this town.
Everything in detail seems this is given
in the judgment issued by the ... Court.

The man who is now training for
the post of the Peshi Imam in the Masjid
of Chitaldroog bears deep enmity with
the Khoja; and it is impossible for the

for the latter to carry on his duties with such a subordinate who has created a party of his own in the town, hostile to the Khazi, and is waiting for a firm footing so that he can create new quarrels among the peaceful mohammadans of Chitaldroog. I hear that the Govt has passed an Act in 1900 to the effect that no man of his family shall be appointed as the Peshimam of Chitaldroog. It is very regretful to see that now the Govt having misunderstood the real cause of these dissentions, is trying to reconcile the two parties by compelling the Khazi to take as his subordinate an enemy of his own.

For the last eighteen years the Jamma Masjid of Chitaldroog has no Peshimam, because the Khazi did not feel the necessity of having this subordinate. And no one can deny the statement that all the religious duties were attended to by the Town-Khazi himself in a most satisfactory manner. Nor is it an exaggeration to say that both the parties had since come to smoke with each other forming a single harmonious whole.

It was only in the last month when Mr. Taj Peeran was acting as the Deputy Commissioner of Chitaldroog that a Mischievous petition from the party hostile to Khazi misrepresenting the whole case was forwarded. Mr. Taj Peeran in his short stay at Chitaldroog misunderstood the whole case and gave a decision which seemed to create fresh quarrels and the unity that till now existed among

Because the judgment says

that Mr. Abdul Khaleck is to act as Pesh Imam at Barlines, drawing a monthly remain of Rs 10 rupees from the funds of the Jumma Masjid, and at the same time he has to attend the prayers at the Jumma Masjid in the absence of the Khoja Khaji and his sons.

This settlement on the whole is quite unsatisfactory, because it has given rise to fresh questions & quarrels.

I write to say that as long as the Govt. likes to appoint a Pesh Imam against the wishes of the Khaja himself, the party-spirit now existing among the people, instead of being subsided, has every reason to be enhanced. The question of appointing a Pesh Imam to the Jumma Masjid should be left entirely to the Khaja himself; and the Govt. should keep back from interfering in their matters.

I hope that what I have tried to state here will help the Govt. in its future conduct towards their matters.

I remain
Respected Sir
Your obedient servant

17th June 1920
Chittagong

(Sd) Syed Sibgatullah
Inamini

Ex-Sir Khaja of
Chittagong at
Chittagong

Presented in person on 23.6.20

7722-186 23.6.20

To the Revenue Secy. with compts.

This may be put up with the other papers

Secy 23.6.20

TO

THE SECOND MEMBER OF COUNCIL TO THE GOVERNMENT OF

2648 H. H. THE MAHARAJAH OF MYSORE, BANGALORE.

MOST RESPECTED SIR,

I, THE SARKAZHI OF CHITALDROOG DISTRICT, MOST RESPECTFULLY BEG TO BRING THE FOLLOWING TO YOUR KIND CONSIDERATION AND EARNESTLY HOPE THAT IT WILL RECEIVE YOUR ATTENTION.

2. MY FATHER HAD APPOINTED A PESH IMAM SOME 18 YEARS AGO AND HAVING FOUND HIM INCOMPETENT AND ALSO UNNECESSARY HE HAD HIM REMOVED DURING THE TIME WHEN MR. RAMANUJA IYENGAR WAS THE DEPUTY COMMISSIONER. SINCE THEN THE PESH IMAM WAS TRYING HIS LEVEL BEST TO BECOME PESH IMAM ONCE AGAIN WITH THE CHIEF OBJECT OF INJURING THE KAZHI. WITH THIS INTENTION HE PUT VARIOUS PETITIONS LAYING HIS CLAIMS TO THAT OFFICE AND ALSO FORWARDED COMPALINTS AGAINST MYSELF AND MY FATHER WHICH WERE HOWEVER NOT PAID HEED TO BY THE GOVERNMENT. ALL THE OFFICERS WHO WERE APPOINTED BY THE GOVERNMENT TO ENQUIRE INTO OUR CASE HAVE UNANIMOUSLY ~~PROMISED~~ pronounced THAT THE OFFICE OF PESH IMAM IN THE CHITALDROOG MOSQUE WAS QUITE UNNECESSARY. MATTERS WERE THUS STANDING AND RECENTLY THE PESH IMAM AGAIN REFERRED THE MATTER TO THE PRESENT DEPUTY COMMISSIONER, MR. C. VENKATA RAO, WHERE THE CASE WAS PENDING. BUT UNFORTUNATELY WHEN HE WAS ON LEAVE MR. SYED TAJ PEERAN ASSUMED CHARGE AND DEALT WITH THIS CASE RECOMMENDING TO THE GOVERNMENT TO APPOINT A SECOND PESH IMAM WHO MUST BE PAID RS. 3/ A MONTH FROM THE INCOMEOF THE MOSQUE.

3. I LEAVE IT TO YOU, SIR, TO CONSIDER AS TO WHETHER MR. SYED TAJ PEERAN HAS DONE A WISE ACTION IN TREATING THIS LONG-STANDING CASE DURING HIS SHORT STAY OF A MONTH AND A HALF IN SO HASTY A MANNER. MOREOVER, MY BROTHER IS ACTING AS A PESH IMAM ALREADY, AND I RESPECTFULLY LEAVE IT TO YOU TO CONSIDER AS TO THE NECESSITY OF APPOINTING ANOTHER PESH IMAM WHO MUST BE REMUNERATED FROM THE VERY LIMITED INCOME OF THE MOSQUE, IN SPITE OF THE ONE EXISTING, WHO IS KEPT UNPAID. I REQUEST YOU, THEREFORE, TO REVOKE THE PREMATURE, HASTY AND UNWARRANTED SENTENCE OF MR. SYED TAJ PEERAN WHICH WILL SURELY CAUSE DISTURBANCE IN THE MANAGEMENT OF THE MOSQUE AND A SPLIT AMONGST THE MOHAMEDANS.

MAHOMEDANS.

I BEG TO REMAIN,

MOST RESPECTED SIR,

YOUR MOST OBEDIENT SERVANT.

Syed Mohiyuddeen Hussaini

BANGALORE,
23RD JUNE 1920.

CHARKAZHI, CHITALDROOG.

COPY OF THE ORDER FROM THE HUZUR ADALAT CUTCHERRY TO SYED CHAMED HUSSEINI, KHAZI OF CHITALDROOG KASBA AND SIRKAZHI OF "TUKRI" (DISTRICT).

---

THAT IN CONSIDERATION OF YOUR NOBILITY OF BIRTH AND CHARACTER YOU HAVE BEEN HONOURED WITH THE KHAZISHIP OF CHITALDROOG KASBA AND SIRKAZHISHIP OF THE ABOVE NAMED DISTRICT, THE DETAILS OF WHICH ARE GIVEN BELOW.

YOU ARE BOUND TO OBSERVE CAREFULLY THAT THE RELIGIOUS RITES AND CEREMONIES BE ENFORCED AND CONDUCTED RIGHTLY IN THE SAID DISTRICT.

SHOULD ANY ONE OF YOUR "NAIBS" ~~AND~~ OR ANY MUSLIM OF THE DISTRICT WERE TO ACT AGAINST THE MOHAMEDAN LAW, YOU SHOULD PROHIBIT HIM AND IF HE DOES NOT OBEY, A REPORT SHOULD BE SUBMITTED BY YOU TO THE COURT OF JUSTICE, (ADALAT CUTCHERRY) FOR THE CHANGE OF THE FORMER AND PUNISHMENT OF THE LATTER.

EVERY NAIB SHOULD BE EXAMINED IN RELIGIOUS PRECEPTS WITH A VIEW TO ASCERTAIN WHETHER THE NAIB IS QUALIFIED TO HOLD THAT OFFICE.

QUESTIONS REGARDING "NIKAH" OR MARRIAGE CEREMONIES AND "ZIBAH" (SLAY OF ANIMALS) MUST BE FREQUENTLY ASKED AS THESE DUTIES ARE GENERALLY ENTRUSTED TO THE NAIBS AND IF THE NAIBS ARE NOT WELL QUALIFIED AND ACQUAINTED WITH THESE CEREMONIES, IRREGULARITIES SURELY ARISE BOTH IN NIKAH AND ZIBAH.

IT IS ALSO INCUMBENT ON YOU TO ASSEMBLE OR CAUSE TO ASSEMBLE PEOPLE TO ATTEND TO THE DAILY "NAMAZ" OF THE 5 TIMES AND ALSO TO THE FRIDAY NAMAZ.

YOU SHOULD DIRECT YOUR NAIB TO TAKE CARE OF THE RELIGIOUS EDUCATION OF THE MUSLIM CHILDREN AND TEACH THEM HOW TO READ AND WRITE.

YOU HAVE TO TAKE CARE WHETHER THE NAIBS PERFORM PROPERLY THE FUNERAL PRAYERS AND BURY THE MUSLIM DEAD BODIES ACCORDING TO THE PRESCRIBED RELIGIOUS MANNER. IF THE NAIBS FAIL TO PERFORM THESE RIGHTLY, YOU HAVE TO SEE THAT THESE ARE RIGHTLY CONDUCTED.

YOU HAVE TO MANAGE THE AFFAIRS OF THE SAID KASBA AND ITS SUBURBS EITHER PERSONALLY OR BY ONE OF YOUR NAIBS, BUT KASBA EXCLUSIVELY IS TO BE UNDER YOUR IMMEDIATE MANAGEMENT.

A CENSUS OF THE MUSLIM RESIDENTS IN THE KASBA WITH ITS

S AND TALUKS ETC., SHOULD BE TAKEN AND KEPT BY YOU AND

AND A COPY OF THE SAME TO BE SENT TO THE HUZUR.

DISPUTES AMONGST THE MUSLIMS SHOULD BE SETTLED BY YOU AND YOU ARE ENTITLED TO ANY FEES DUE TO YOU BY CUSTOM, AND SUCH CASES AS ARE COMPLICATED AND DIFFICULT SHOULD BE FORWARDED TO THE ADALAT CUTCHERRY.

IF ANY OF YOUR NAIBS WERE TO DISOBEY YOU, YOU SHOULD REPORT TO THE ADALAT CUTCHERRY WHERE DUE NOTICE WILL BE TAKEN OF THEIR CONDUCT. YOU SHOULD CONDUCT THE JUMMA AND ID PRAYERS WITH THE CONGREGATION.

YOU SHOULD SEE THAT "BISMILLAH KHANI" (THE FIRST CEREMONY IN WHICH A MUSLIM CHILD IS MADE TO RECITE CERTAIN VERSES FROM THE HOLY KORAN), ZIBAH (I.E. SLAY OF ANIMALS ACCORDING TO ISLAMIC RULES) AND NIKAH, (I.E. THE MARRIAGE CEREMONY) ARE RIGHTLY PERFORMED.

THE TALUKS BELONGING TO CHITALDROOG, EXCLUDING THE KASBA, ARE 12 AND ALL THE NAIBS OF THESE PLACES ARE DIRECTLY UNDER YOUR CONTROL.

A SUPERVISION SHOULD BE KEPT OVER ALL THESE NAIBS BY YOU. A REPORT ON THE RELIGIOUS AFFAIRS OF THE DISTRICT SHOULD BE SUBMITTED TO THE ADALAT CUTCHERRY BI-ENNIALLY.

THE FOLLOWING ARE THE TALUKS OF THE DISTRICT.,-

1. CHITALDROOG KASBA, 2. HIRIYUR, 3. ANAJI, 4. MOLAKALMURU
5. HOSADURGA, 6. KANNAKUPPA, 7. BILCHODU, 8. HOLALKERE
9. MAYAKONDA, 10. TALLAK, 11DODDARY, 12. MATHODU, 13. DAVANAGERE

"""""""""""""""""

DATED 12 WISAKMAS BHAOO SAMUSCHAR,
CORRESPONDING TO MAY 1814 AND 10TH
JAMADI-UL-AWAL, 1229, A.H.

"""""""""""""""""

MOHAMED BAKHER ALI KHAN IR KAHKUM SAMASTAN MYSORE.
SD/ AL-ABD-SYED ALI-UL-KHAZI.

----OOXOO----

Syed Moiziddeen Hussain
Sd/ Kazi

FATWA FROM KHUTBA-I VELLUR, HAZRAT SHAH CHYEDDIN (I AY GOD MAKE HIM PURE)

---

KHAZI IS THE MUTVALLY (TRUSTEE) OF THE MUSJID. PAISH IMAM MUST OBEY THE MUTVALLY. IF HE DOES NOT OBEY, MUTVALLY HAS THE AUTHORITY TO DISMISS HIM. IF THE PAISH IMAM BE APPOINTED BY THE GOVERNMENT, THE MUTVALLY CAN GET HIM DISMISSED PROVING THE PAISH IMAMS FAULT.

---

Syed Mohiyoodeen Hussain
Sri Khazi Chinnadurai

COPY OF THE ORDER FROM THE HUZUR ADALAT CUTCHERRY TO SYED MOHAMED HUSSEINI, KHAZI OF CHITALDROOG KASBA AND SIRKAZHI OF "TUKRI" (DISTRICT).

---

THAT IN CONSIDERATION OF YOUR NOBILITY OF BIRTH AND CHARACTER YOU HAVE BEEN HONOURED WITH THE KHAZISHIP OF CHITALDROOG KASBA AND SIRKAZHISHIP OF THE ABOVE NAMED DISTRICT, THE DETAILS OF WHICH ARE GIVEN BELOW.

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QUESTIONS REGARDING "NIKAH" OR MARRIAGE CEREMONIES AND "ZIBAH" (SLAY OF ANIMALS) MUST BE FREQUENTLY ASKED AS THESE DUTIES ARE GENERALLY ENTRUSTED TO THE NAIBS AND IF THE NAIBS ARE NOT WELL QUALIFIED AND ACQUAINTED WITH THESE CEREMONIES, IRREGULARITIES SURELY ARISE BOTH IN NIKAH AND ZIBAH.

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YOU SHOULD DIRECT YOUR NAIB TO TAKE CARE OF THE RELIGIOUS EDUCATION OF THE MUSLIM CHILDREN AND TEACH THEM HOW TO READ AND WRITE.

YOU HAVE TO TAKE CARE WHETHER THE NAIBS PERFORM PROPERLY THE FUNERAL PRAYERS AND BURY THE MUSLIM DEAD BODIES ACCORDING TO THE PRESCRIBED RELIGIOUS MANNER. IF THE NAIBS FAIL TO PERFORM THESE RIGHTLY, YOU HAVE TO SEE THAT THESE ARE RIGHTLY CONDUCTED.

YOU HAVE TO MANAGE THE AFFAIRS OF THE SAID KASBA AND ITS SUBURBS EITHER PERSONALLY OR BY ONE OF YOUR NAIBS, BUT KASBA EXCLUSIVELY IS TO BE UNDER YOUR IMMEDIATE MANAGEMENT.

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AND A COPY OF THE SAME TO BE SENT TO THE HUZUR.

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A SUPERVISION SHOULD BE KEPT OVER ALL THESE NAIBS BY YOU. A REPORT ON THE RELIGICUS AFFAIRS OF THE DISTRICT SHOULD BE SUBMITTED TO THE ADALAT CUTCHERRY BI-~~ANNUALLY~~ anually.

THE FOLLOWING ARE THE TALUKS OF THE DISTRICT.,-

1. CHITALDROOG KASBA, 2. HIRIYUR, 3. ANAJI, 4. MOLAKALMURU 5. HOSADURGA, 6. KANNAKUPPA, 7. BILCHODU, 8. HOLALKERE 9. MAYAKONDA, 10. TALLAK, 11DODDARY, 12. MATHODU, 13. DAVANAGERE

"""""""""""""""""

DATED 12 WISAKMAS BHAOO SAMUSCHAR,
CORRESPONDING TO MAY 1814 AND 10TH
JAMADI-UL-AWAL, 1229, A.H.

"""""""""""""""

MOHAMED BAKHER ALI KHAN MIR KAHKUM SAMASTAN MYSORE.
SD/ AL-ABD-SYED ALI-UL-KHAZI.

----COXOO----

Syed Molizzdeen Hussaini
Sir Klegi Chitaldroog

D.O. 12 of 20-21 WJ 26/7/20

CHITALDRUG.
24th July 1930.

Dear Sir,

In reply to your D.O.No.284/Muz.517-19 dated 23rd instant enquiring what grants in the way of muzrai cash or land inam have been endowed to the Jumma Masjid at Chitaldrug and whether there is a mutuvalli employed on the establishment of the institution, I write to inform you that no grant of cash or land inam has been endowed to this institution but an annual cash grant of Rs.72 has been sanctioned from the General State Revenue for the employment of a muezzin in G.O. No. 303-14-1 dated 25th August 1915. I also learn that a mutuvalli has been employed on the establishment of this institution.

Yours sincerely,

T.F.Jayarama Iyer Esquire B.A.,L.L.,
Muzrai Secretary to Government,
BANGALORE.

Please send me the file now
WJ 26/7/20

The file no. 303 of 14.1
dt. 24/7/20
16/7/30

What I want is this file 303 of 14.1
do not find it in the file WJ 26/7/20

IMMEDIATE.

284

Muzrai Secretariat.

Bangalore. 23rd. July 1920.

Dear Sir,

I am directed to ~~request you to be good enough to let me know as to~~ enquire what grants in the way of Muzrai cash or land inam have been endowed to the Jumma Masjid at Chitaldrug and whether there is a ~~Kuthuvalu~~ Muthavalli employed on the establishment of the institution.

The favour of a reply by return of ~~mail~~ post ~~oblige.~~ is requested.

Yours sincerely,

23/7/20.

C, Venkata Rao, Esq., B.A.,
Deputy Commissioner.